

*filij Dei*, giue vnto the Lord O yee sons of the mighty; and *afferte domino familia gentium*, giue vnto the Lorde O yee families and tribes of the people, giue vnto the Lord that honour that is due vnto him. Princes, and private persons, Prelates and people, Nobles and Commons, high and low, one with an other, old men and maidens, young men and sucklings, praise the name of the Lord, sing prailes, sing prailes vnto him whilest you haue any being. It is the cause of our meetings and panegyrickes this day, and it shalbee a Law in Israell and an ordinance in Iacob amongst our childrens children to the last day. *Sit nomen domini benedictum*, Let the name of the Lorde bee blessed from this time forth world without end, and let all the people say, Amen.

FINIS.





A  
PROPHEESIE  
THAT HATH  
LYEN HID, ABOVE  
THESE 2000. 1101  
yeares.

WHEREIN IS DECLARED  
ALL THE MOST PRINCIPALL  
*matters that hath fallen out, in, and about the Ci-  
vill and Ecclesiasticall Monarchie of Rome, from  
the rising of Iulius Cæsar, to this present: and which  
are to be done from hence to the distruction of it, and  
what shall ensue after that.*

AS

The liues and deaths of the Emperors.  
The rising of the Ecclesiasticall Monarchie.  
The storie of the greatest enemies of them both  
with manie other notable accurrences concer-  
ning GERMANY, FRANCE, and SPAINE.  
With the inuasion of the Kings of the EAST.



LONDON,

Printed for NATHANIEL FOSBROOKE, and are to be  
solde at the West-end of Paules Neere to the  
Bishop of Londons gate, 1610.



A  
PROPHECY  
THAT HATH

LYEN HED ABOVE

THESE 1000

Years.

WHEREBY

Printed by E. Alder

...and ...  
...and ...  
...of ...  
...are ...  
...shall ...

A

The lives and deaths of the Emperors  
The rising of the Ecclesiastical Monarchy  
The storie of the greatest enemies of them both  
with many other notable accidents  
...Germany, France, and Spain  
With the invasion of the Kings of the East

1884:15

LONDON

Printed by ...  
...of ...  
...of ...





## To the Reader.



Eere Christian Reader, thinke it not strange I pray thee, that *Esdra* the Scribe and Prophet of the Lord (in the principallest of his bookes) should be so little regarded: for *Daniel* *Dani. 12.* the Prophet, prophecying of 6.7.8 9. these times, foretelling the wonders that should come to passe in them, sayeth, *That none of the wicked should* *Esdra 12* *haue vnderstanding, but the wise shall vnderstand:* And 37.38. therefore was *Esdra* commaunded to wright those visions which he saw in a Booke and hide them, & teach them the wise of the people, whose hearts he knew were able to comprehend the wayes of the highest: for as god himself doth not shew his secrets to the vnwise, so no more would *Psal. 25.* he haue the wise (to whome he sheweth the) to teach 14. them but to the wise, least the vnwise, not being capable, should spurne and barke against it: wherefore he sayeth, *giue not holy things to dogges, neither cast ye* *Math. 7* *your pearles before the Swine.* &c. 6.

And as wisdom is iustified of her Children, only because it is wisdom, and for no other respect, so the vnwise resist it, because their tongues cannot taste it, nor their stomackes digest it, it being hea- *1. Cor. 2*



## To the Reader.

uenly and they earthly, who iudge things by earthly reason. Therefore hath God scene it good to lock vp, and hide his treasures and richest iewels, in most secret places, that the dilligent searchers for wisdom might onely finde them out, and that fooles might be fooles as they please to be, though wise in their owne conceits.

*Prou. 2.*

*3.4.5.*

The Booke of Wisedome which hath it name according to it nature; who knoweth not with what vehemency it is resisted, although it be the very flood of *Salomons* wildome. If *Iohn*, The greatest that

*Math. 11*

was borne of women, and Christ his Lord the bride-groome, were iudged (of the vnwise children) to be posselt of diuels, what maruell though *Salomen* and *Esdra*s with other prophets and righteous men, be blasphemously delt withall?

But the principall cause pretended is, for that it was not found compiled with other scriptures in the Hebrew tongue, for which cause they may aswell exclude some part of *Daniel*, and the greatest part of the new Testament: but they say it is full of lyes, and was neuer cannonized: darst thou say so? Because the wisdom of the vnwise neuer cannonis'd it, did the children of wisdom therefore neuer approue it? If all be current that hath bene cannonized, Then many deuils shall goe to heauen, & much falsehood shall stand for truth: and if all be lyes that is not cannonized, then much truth shall perish, and many Saints goe to hell: For some of the Epistles of the Apostles, As the second Epistle of *Peter*, and the two last



## To the Reader.

last Epistles of *Iohn*, *James*, and *Iudes* Epistles were for a long time not receiued generally, and many hundred Saints were neuer cannonized, whereas many vncleane lyers and murtherers were: and dareſt thou blaspheme the truth and accuse it of lies for these causes? If Charity did rule thy heart, and wisdom gouerne thy minde, thou wouldest labour to reconcile it with the other scriptures, which, if men be so disposed, they may also cauill against. But let men take heede what they doe, let them not condemne that they know not, nor call that a lye which they vnderstand not. If I should say Saint *Iohn* spake vnaduisedly, when he sayeth, (*There are also many things that Iesus did, which if they had bene all written, I suppose the world could not containe the bookes*) did I not belye the holy Apostle? If time prooue that to be of God which I in my ignorant boldnes, blaspheme and speake against, shall I escape vnpunished by that truth? let me therefore take heede and feare, and as I may not take vpon me to affirm that I know not, so let me take heede that I condemne not that which I conceiue not; especially such holy writings wherein such great wisdom doth consist, least for a words sake that I vnderstand not, I depriue my selfe of a great benefit that I might enioy. For if time prooue it to be of God (as sure it will) what shall I then excuse my selfe withall? was not the Reuelation of Saint *Iohn* doubted of (by many) a great while, & is it not now receiued as a most deuine Prophecy? So that it be found in time, that none of all the Prophets

By the Church of Rome.

*Iohn* 21. 25.

of



## Tot'le Reader.

ofould, did excell this Prophet *Esdra*s, nor see more secrets, nor prophetic more plainly of Iesus Christ, and of the misteries of the Gospell then he. And also greater wisdom is not to be found in all *Salomons* writings, then is in the book of *Wisdom*e so much condemned, why should we not iustifie the truth for it owne sake, and not shake it off, and take it vp, vpon such colde and weake occasions?

If the maiesty and truth of the other Scriptures did not plead for it selfe, Time also bringing foorth all the *Hebriues*, *Grecians*, *Latinists*, and *Cannonisers* in the world could neuer make it good therefore let truth speake, and wisdom vtter her voyce, and let time bring foorth as they haue euer done, and forbid them not, and if thou be one of wisdomes children, receiue it.

And although there be too many that dooth take vpon them to discover prophecies, whose falsehoods time will discover, yet there is a worke which is of God, and that shall stand mauger the spight of all it enemies: and let them that dare so boldly rage and rayle against it, knowe, that when the day doth declare it, they shall be ashamed, and wish they had held their tongues.


Thus I thought good to aduertise thee by the way, least at the first sight of enuied *Esdra*s, thou shouldst be dismayed: Enuied (I say) by enuious spirits, but approued of God and of his holy ones. I will say no more for him at this time, he is at hand, let him now speake for himselfe.

FINIS.



# The contents of the Prophecie:

---

1  He liues and deaths of the Emperors.

2. The ryfing of the Ecclesiasticall Monarchie.

3. The storie of the greatest enemies of them both, with their principall actions, and of their ouerthrow and ends.

4. Of the three kingdomes, Germanie, France and Spaine, Roomes long approoned trusty friends, and their seuerall ends & destruction.

5. And how that Roome shall be burnt with fire, and when:

6. The earth refreshed, and Israell restored to life.

7. The comming downe of the Turke and his Army vpon Christendome, till fire come downe from heauen vpon them.

Jerem: 20.10.

*For I haue heard the raylings of many, and how they watch for my halting, saying, it may be that he is deceiued.*



# The contents of the Prophecies.

1. The first and second of the Prophecies.

2. The third of the Prophecies.

3. The fourth of the Prophecies.

4. The fifth of the Prophecies.

5. The sixth of the Prophecies.

6. The seventh of the Prophecies.

7. The eighth of the Prophecies.

8. The ninth of the Prophecies.

9. The tenth of the Prophecies.

10. The eleventh of the Prophecies.

11. The twelfth of the Prophecies.

12. The thirteenth of the Prophecies.

13. The fourteenth of the Prophecies.

14. The fifteenth of the Prophecies.





A  
DISCOVERYE  
OF A PROPHEsie.

*Esdras 4. Chap. 11.*

Then I sawe a dreame.

*Verse. 1.*



AFTER this, the  
Prophet saw a vision,  
concerning the begin-  
ning, continuance, &  
fall of th' Empire and  
supremacie of Rome.  
And this vision was  
shewed him in the  
dayes of Artaxerxes  
King of Persia, about 400. yeares before the  
first stone of her Empire was laide.

*In. Caesar's*

And behold, there arose from  
B the



## the Sea an Eagle.

And there arose among the Nations, the fierce and fearefull Kingdome and Empire of Rome, seene in vision by the Prophet Daniel, some few yeares before.

Which had 12. feathered winges.

Wherein should arise and reigne 12. Emperors, which should spread their power like winges ouer all the earth, in great feare sitting on it. And it seemed good vnto the Prophet to touch by an intellection these 12. only, both for they are a Jewrye sufficient to argue the whole suite of Emperors which did arise & raigne in her: as also because they only were native Romans, descended of the Iulij, Seruij, Saluij, Flauij, &c. unlike therein vnto the rest, which were all (or almost all) like changeable stufte of diuers colours, so of diuers Nations. Their rising, continuance, and end, is toucht in their proper place.

And three heads.

Her three heads are three Kingdomes,  
fore



*of a Propheſie.*

3

fore-ordained to vpholde and maintaine the power of her pride, when all her winges and feathers ſhould faile her. And are reſerued to execute her laſt will, and finiſhe her funerals, as ſhalbe hereafter moze at full Declared.

And I ſaw, and beholde, ſhe *Verſe.2.*  
ſpread her winges ouer all the earth, & all the winds of the ayre gathered themſelues and blew on her.

By the windeſ, are meant her prosperous and happie ſucceſſe in all her proceedings. And of neceſſitie it muſt goe well with her, whom euery winde doth blowe to good. Witneſſe the limits of her territories, from Ganges to Gades, and from the Scythian Sea vnto the Cape of Hope: as testiſieth one of her own, which ſaith: that ſhe extended her tents, to the borders of the Ocean, and the feare of her name vnto the heauens.

And I ſaw, that out of her fethers *Verſe.3.*  
grew vp other contrarie fethers,

B

2

but



but they became litle fethers and small.

And the Prophet saw, that among the Princes and gouernors which ruled in her, there arose and grew vp certain kings, which were contrary vnto her, marking such as intended to roote vp the crowne and dignitie of her Empire, to plant themselves therein, & their house for ever. But their thoughts preuailed not, for as the verse concludeth, their power waned, and they perished like the rest: what those contrary kings were; their number, names, attempts and end, shalbe deliuered in their place.

*Vase. 4.*

But her heads rested, and the head in the midst was greater the th'other heads, yet rested it with them.

But the three kingdomes fore-appointed to accomplish & finish the wickednes of this great Citie, were quiet and at rest, as not yet (during the reigne of her fethers) conceaued and brought forth. And the Prophet obserued that th'one of those kings was greater in power then both his fellowes, yet rested it  
with



*of a Propheſie.*

5

with them. Concerning theſe three kings, their names, their greatneſſe, and al that appertaineth, ſhal be ſpoken in due place.

Then I ſaw, and behold, the *Verſe. 5.*  
Eagle flew with her fethers, and reigned vpon earth and ouer them that dwelt therein.

And I ſawv that all things vn- *Verſe. 6.*  
der heauen vvere ſubiect vnto her, and no man ſpake againſt her, no not one creature vpon earth.

And the Prophet beheld, that this proud citie flew with her Emperors and Legions ouer all her neighbors, ſubiecting all the dwellers on earth vnder her, in ſuch ſort, as there was not a Natiõ or People to be found vnder heauen, that was not either rooted out by her, or inforced to receiue their Gouernors from her.

And I ſawv that the Eagle ſtood *Verſe. 7.*  
vp vpon her clayues, and ſpake



to her feathers saying:

*Verse. 8.*

Watch not altogether, sleep  
euery one in his ovvn place, and  
vwatch by course.

*Verse. 9.*

But let the heads be prefer-  
ued for the last.

And the Prophet obserued, that this power-  
ful Citie, in the daies wherein (ouer-gorged  
with pride) she stood vpon terms of her coun-  
sell and armes, tooke such order (for in euill  
she was very methodicall) that her kings  
and kaylers, should neither sleep nor watch,  
that is neither perish nor rule all at once, but  
rise in a successiue course, as in the verses fol-  
lowing is manifested. And she further com-  
manded that the three last Kingdomes, or-  
dained to conclude the number of her sinnes,  
should take their ease and not awake, till  
their time appointed.

*Verse. 10.*

Neuerthelesse, I saue that the  
voice vvent not out of her heads  
but from the middest of her bo-  
dye.

As hee that vndertakes a dangerous leape  
Doth



both firſt retire, the better to aduance his ſtrength: ſo to bound ſairlye ouer the darke vnderſtanding of theſe words, we muſt of neceſſitie looke backe & carry befoze vs the true birth and perfect nature of this Empire: which the Prophet Daniel in his viſion deſigneth vnder the forme of a ten-horned beaſt, ſignifying thereby, that it ſhould be a power vpheld by a ſucceſſion of many Kinges: for the hornes betoken Kinges, and the number of 10. comprehends all, be they neuer ſo many, as all numbers are contained vnder 10. or made of their reduplication be they neuer ſo infinit. And addeth further, that his teeth were of iron, his nails of braſſe, inferring thereby, the vnręſiſtable force of his legions and Leaders. And proceeding ſaith, that there aroſe amongſt his Kinges, one of an exceeding ſtrange nature, ſignifying by that one, a ſtrange race and ſucceſſion of Princes, far differing in ſhape and forme of regiment from al their predeceſſors, obtaining Dominion not by iron teeth and braſen nails, as did th Emperors which aroſe befoze them, but by diſceit and by a mouth which ſpake preſumptuous things againſt the moſt High, blaſpheming his name, his Tabernacle, & them that dwell in heauen, who by a hidden & vnknown force, ſhould ſubdue the third part of the world, meaning, al Europe with her Princes. By which  
Delini-



Cba. 7. 24

Deliniation, it is euident, that the holy-Ghost accounteth the chalenged prerogative & supremacye of Rome, all one power, all one Empire, whether it obtaine the spoile by force, or by fraud, that is, by power of Emperors, or craft of Popes, who should be far vnlike them, as Daniel himselfe saith: And he shall be vnlike to the first. Meaning in forme of claiming, obtaining & maintaining Jurisdiction, not in pride, purpose and determination. So as we may beholde such an vnlikely likenes betweene them, as was betweene the two Sisters, of whome it is said,

— *facies non omnibus una,  
nec diuersa tamen, qualem decet esse Sororum.*

And thus much concerning the Prophet Daniels Description of the Empire of Rome: whence we note, that the same power which Daniel there describeth by a beast with horns, teeth and nails: our Prophet here doth delineate by an Eagle, with wings, fethers and heads: whose imperiall winges after they were so clipt, as she could no longer fly ouer all in her proper colours, and stile of Roma triumfante: Deuised how by disceit she might uphold her thzone (for to be high was all her care) and found nothing so fit as to disguise her selfe, & challenge prelacion vnder the maske of Roma la Santa. And this is it which this Verse teacheth, that when the sinfull  
Citis



Titie ſaw her feathers ſo pluckt, as the feare  
of her armes and forces, might no longer  
flye into al kingdoms, commanding them vn-  
der the paine of Imperium Romanum: Lying  
by meanes of this diſtreſſe, verie weake and  
in danger of falling, her counſell and bodie  
politique, deuſed by lyes and witch-craſte  
(wherein was all her pleaſure from her youth)  
to reſtoze the ſupremacie and honoz of her  
name, vnder the colour of Eccleſia Dei.

Wherin this race of preſumptuous hozng  
excelled the ſinne of all the hoznes that fore-  
time ruled in her, for they, as in whom Satan  
dwelt but literally, did but in open hoſtilitie  
fight againſt the higheſt, ſetting before him a  
god made of a wicked man, whole fathers  
bloud cryeth out for vengeance night and  
daye, whole bedfellow was & Soror & cōiux,  
and whole wiſe was id quod dicere nolo. But  
this race of preſumptuous and deceitfull  
kings, as in whome Satan dwelleth ſpiri-  
tuallie, in a hidden treaſure of blaſphemy, ſets  
vp the Higheſt againſt himſelfe, and vnder  
the viſar of the Church, and the name of God,  
blaſphemeth his Sanctuary, and the Lord  
thereof. No meruaile then, tho ſhe and Syon  
be at ods, for as golde can bodie it ſelfe w<sup>th</sup>  
any mettall liquiſiable, latten excepted, which  
notwithſtanding in outward face and ſhew  
of all mettals is moſt like vnto it: ſo, no



Church is more capitall enemye to the true Church, then shee, who in outward gesture, grace and countenance, is likest like the chaste and virgin spouse, and is indeed a whore.

Verse. 11.

Then I numbred her contrary fethers, and behold they were eight of them.

In the third verse of this Chapter, the Prophet made mention of these contrary fethers, which in their thoughts conspire to raise their house with the ruins of Rome. And heere proceedeth more perticularly to declare their number, foretelling there should be eight of them, whom we will heere call out by name that if occasion serue, wee maye the better knowe them. The first were West-  
 1 gothes, vnder the leading of Alaricus. The  
 2 second Hunns, whose king was Attilas. The  
 3 third Vandals, their head, Genserick. The  
 4-5 fourth Odoacer, The fift East-goths, their  
 6 chiefe, Theodorick. The sixt Totilas, bred in  
 Spaine, with such followers as for those  
 7 times that Country yelded. The seuenth  
 Longobards, with their guid Alboinus. The  
 8 eight and last, a home conspiracie, more to be  
 fear'd (as all included diseases are most dan-  
 gerous) then all the rest.

And



And altho many others beſides theſe, as Radagaſe, the Alani now called Almans, the Burgonians conducted by Gundibald, the Vngers, Saracens, &c. were all in their time as coſtly enemies to the Empire as ſome of theſe, yet none did humble the great Citie, the mother of wickednes but theſe eight only. And therefore the reſt may not be allowed to ſit at this table, but may ſerue to iuſtifie the iudgement of the Beaſt, which was thus wounded againe and ſtricken of all, as ſhe had wounded and ſtricken all.

And if in reading doubt ariſe, how theſe eight ſethers may be contrary to the Eagle, that is, reſiſters of her power and dominion, and yet be ſethers of the Eagle, that is, maintainers of the ſame: The anſwer is, that they were aduerſaries and contrary vnto her, as ſhe ſtood vpon termes of Imperium orbis terræ: but after ſhe had changed her coppie, and claimed ſupremacie vnder the cloake of Mater Eccleſia, they were for the moſt maintainers of her pride, and became drunke alſo with her worſhip, as other kings and Princes of the earth.

And thus much for their number, and names, their ſeueral attempts, their proſperities and ende, ſhalbe preſented in their place.



Verse. 12.

After this I saw, and beholde  
vpon the right side there arose  
one fether, and raigned ouer all  
the earth.

This fether here described is the first of  
the twelue, namely Iulius Cæsar, who (like an  
ill interpreter) translated *Senatum Populum-  
que Romanum*, into *Cæsarem Augustum*.  
Whose Image, which in this verse is so liuely  
resembled, consisteth of 2. features: the first,  
sheweth the manner of his rising, in these  
words.

And behold, vpon the right side there arose  
one feather.

Which serue in stead of art, to discover the  
very true lines, and cast of his happines.

For the house of Corneli was as eloquent  
as he, and Marius doubtles as good a leader  
as he, and Catilin as nobly borne as he, and  
all these arose t'invade the common-wealth,  
and to translate it into a Kingdome as well  
as he, but none of them rose on the right side  
but he. And thus much for the manner of this  
speech; so we take this with-all, that these  
words (right side) in their naturall and pro-  
per intent, do signifie (as through all this  
Chap-



Chapter) the surest and strongest side.

The second feature in this resemblance to be obserued, is his power, set forth in these words. And he reigned ouer all the earth.

For after he had subdued France, broken the heart of Germany, made his name knowen to England, he returned into Italie, ouerthrew the great Protector of the libertie Sr. Pompey and his host, in the fields of Pharsalie. And like the fire of heauen (as one of her Doctrs saith) with such celeritie drew after the reliques of that stricken faction, both in Africa & Spaine, that in two yeares space he brought to pas, that nether citie nor creature durst open against him: which done, he ascended into Italie, and tooke vpon him as Lord thereof, triumphing in the spoiles of the world, and the blood of his Country.

And knowing that the name of a King (which he so much affected) was odious to the quality and nature of that People: innad the gouernment vnder the maske of a perpetual Dictator, preserving therunder (for he was wise aboue all the fethers) some hope of recouering their late slaine liberty, but indeed establisbing a kingdome from which it could neuer redeeme it selfe againe.



*Verse. 13.*

And when it had reigned, the end of it came, and the place thereof appeared no more.

But this new-boorne prosperitie (as is the nature of all this worldes felicitie) lasted but a while; for in the third yeare of his Dictatorship, he was slaine in the Senat, by the conspiration of 24. of whom the most both in his own (so dangerous is the name of trust) and other mens opinions, were thought his chiefest frendes. And thus was this fether blowne awaye, after it had inioyed his pleasure 56. yeares, and raigned 3. A man for letters, armes and counsell, famous far aboue all his succeders, and in discrete bounty, and Princely clemencie (rare vertues in such a fortune) without controuersie, surpassing all Princes made of earth.

*Verse. 14.*

So the next stooode vp and reigned, and it continued a long time, but after it had reigned his end also came, and as the first it appeared no more.

*Next*



Next after him aroſe Octavius, the adopted ſonne of Iulius: otherwiſe alſo neere him in blood, as being the ſonne of his neece Accia, who hauing taken reuenge vpon the murderers of his father, and obtained in all his warres, forreine and at home: triumphed Lord ouer all, adding to his fathers pompe (which he had bought ſo deer) the honours of Parens Patriæ, and Auguſtus.

And this ſetter continued (as the Prophet ſaw) a long time, for it reigned Triumuir with Anthonie and Lepidus two yeares, and as Duumuir with Anthonie alone ten yeare, and then deuouring his fellow in a ſingle fight at Actium, reigned all alone 44. yeares.

But after it had reigned, his end alſo came, and as the Prophet concludeth) he diſcended like the firſt, and appeered no more. For by the treason of Liuia his wife, impatient to tarry th'inthronizing of her ſonne (as is the nature of ambition the neerer the goale, the faſter it runnes) his lingering ſoule was taken from him at Nola, in the 70. and ſixth yeare of his tranſgreſſion, when he had reigned 20. leſſe.

Then there came a voice vn- *Verſe. 15.*  
to it, and ſaid.

Hear thou that haſt kept the *Verſe. 16.*  
earth



earth so long, this I say vnto thee,  
before thou beginst t'appeere no  
more.

*Verse.17.* Ther shal none after thee at-  
taine vnto thy time, nor yet to  
the halfe thereof.

That we may know ther is no God like  
vnto the Highest, who only holdeth the mea-  
sures and times of all thinges in his hand,  
the Prophet foresheiweth, that none of the  
twelue should continue like to Octavius, nor  
yet attaine vnto halfe his time: which accor-  
ding to the word of the Lord was accompli-  
shed: for his sonne Tiberius of all the rest rei-  
gned longest, and longer by eight yeares then  
any of the rest, and yet could not attaine to  
halfe the time of his father, which descended  
before him.

That God only might be honoured in all  
his workes, and iustified when he speaketh.

*Verse.18.* Then arose the third, and rei-  
gned as th'other afore, and it ap-  
peered no more also.

Then



Then ſtept by Tiberius, and reigned in great abhominatton, as did his fathers befoze him, but after a while he diſcended alſo, and appeered no moze. He all his ſkill in ſortilege and wiſdome mathematicall, wherunto he had ſold himſelfe from his youth, could either foretell or fore-warne him of Caius his nephew, by whome he was poiſoned, in the 70. and 8. yeare of his mortalitie, and thzee and twentieth of his raigne.

And ſo came it to all th'o- *Verſe. 19.*  
thers, one after an other, ſo that euery one reigned, and then appeered no more.

In like ſort (ſaith the Prophet) Did all the reſt which of the 12. remained, ſucceſſuely riſe, reigne, and periſh.

Of whome the firſt, in blaſphemy excell- *Caligula.*  
ling, was murthured by the Captaine of his guard, after he had ſat in the chaire of the ſcornfull 29. yeares, and in the throne of his fathers almoſt 4.

The ſecond, only wiſe in euill, was poiſo- *Claudius.*  
ned by his inceſſuous wiſe his neece Agrippina, in the 64. yeare of his filthines, and 14.

D. of



of his reigne.

*Nero.*

The third, a monster, deformed in life, in marriage, and end: his life scornfull to the height of his fathers, his marriage thrice more detestable, his end more unnaturall then any of theirs: for after he had reigned in sinne fourteene yeares, and sinne in him eightene more, fel by his own sword into the graue of his fathers, and in him descended the house of the Iulij.

*Galba.*

The fourth was of an other extraction, but not of a better, descended of the antient familie of the Sulpitij, rose vp late, but perished early: for he was 60. and 3. yeares olde before he tasted the Empire, which he got and lost in 7. moneths.

*Otho.*

The fifth likewise of a new house, but of the old building, got possession by the bloud of his Predecessor, and by spilling his owne in three moneths and od daies, lost it againe, after he had walkte in the abhomination of his fathers, eight and thirtie yeares.

*Vitellius.*

The sixt also, was new and olde, in nothing (saue gluttony) excelling his fellowes, in life and death like filthie: descended in the eight moneth of his tyzannie, after he had wearied himselfe in the pleasures of Capri-neum (where first his youth was branded) 7. and 50. yeares.

*Vespasian.*

After him arose the seventh, who bought the



the croone with the bloud of his M<sup>r</sup>. and  
ware it in base couetousnes ten yeares, but  
then was likewise blowen down, hauing full-  
filled the pleasures of 59. more.

The eight was he which executed the ven- *Titus.*  
geance due to the great murtherers, the  
earthly Hierusalem: who in the 40. yeare of  
his pleasure, after he had reigned 2. yeares  
and so many moneths, was also blowen  
down, not without the suspected treason of  
his brother, and succellour.

The ninth and last, and (if it were possible) *Domitian*  
the worst of all, who after he had reigned in  
the lust of his fathers 15. yeares, and liued  
therein 30. more, was murthered by the Gen-  
tlemen of his chamber, and beaten downe  
after the rest which descended before him. So  
that euerie one of them (as this verse Pro-  
phesied) reigned, and then appeared no  
more.

Then I looked and behold in *Verse. 20.*  
processe of time, the fethers that  
followed stood vp on the right  
side, that they might rule also, &  
some of them ruled, but within a  
while they appeared no more.



And the Prophet observed and saw (after the twelve were descended) the Emperors that followed to rise, that they might rule also; and as many of them as rose on the right side, that is: in the strength and power of the twelve, did in their place (according to the proclamation published in the eight verse) spread their winges and reigne also, as

*Nerva.*

*Traian.*

*Adrian.*

*Antoninus.*

*Marcus.*

*Commodus.*

*Pertinax.*

*Julian.*

*Seuerus.*

*Caracalla.*

*Macrinus.*

*Heliogabalus.*

*Alexander.*

*Maximinus.* And the rest, to the third  
*Valentinian.*

In whose daies, the power of the Eagle was so wounded, by th'incursion and saccage of the two first contrary fethers, that she could neuer after recure her selfe again but lay sicke and kept the chamber some ten generations, which also lasted but twice so many yeares, to the rising of Momillus in whome  
Descen-



deſcended all that was left of the Empire,  
name, and title for ever.

So that all the ſethers which the Prophet  
beheld in proceſſe of time to follow the 12. and  
in their ſtrength, their ſinne and crueltie, to  
deſile the earth: namely from Domitian, to  
the third Valentinian, were 50. and 3. Kings.  
All which in a while (as this verſe conclu-  
deth) vaniſhed like the 12. and appeared no  
more.

And ſome of them were ſet *Verſe, 21.*  
vp, but ruled not.

*As, Vindex.*

*Piſcenius Niger.*

*Albinus.*

*Diadumenus.*

*Maximus.*

*Balbinus.*

*30. Tyrants.*

*Firmus.*

*Saturninus.*

*Proculus.*

*Bonofus.*

*Aper.*

*Eugenius.*

*Quintillus.*

*Rufinus.*



*Constantinus non Magnus.*  
*Heracianus*, and others, as in the description of times, may more plainly appeare.

*Verse. 22.*

After this I looked, and beholde, the twelue fethers appeared no more.

Under the 12. winges or fethers (for both betoken one) are comprehended by an intellection (as in the first verse) all, which in the strength of the twelue followed, from Domitian to the third Valentinian, who perished in the yeare 455. after he had reigned 30. and liued 5. more.

And thus according to promise made in the first verse, is presented a tragical succession of all the Eagles winges, from her first fether Iul. Caesar, in whome the power of her pride began, to the third Valentinian, with whome it ended: who after they had shewed themselves, and trodden down the earth 500. & 30. yeares, they departed for ever the stage of this world, and all their pompe and glorie descended, and appeared no more.

And here my pen like to the earth which being deliuered from her oppressors, did thirst to be refreshed: so hauing overcome this part of her taske, did think to find some ease, but



in their hopes they are both Deceiued, for after the Eagles ſethers Decended, the ſorrowes of the earth increaſed more and more, and ther aroſe (as ſeldome comes the better) a race of Sodomiticall, and vnnaturall Kings, who vnder the viſar of Succellors to Peter, and vicars to the Lamb, ſo far excelled the whoredomes of their fathers the Emperors (whoſe Vicars and Succellors indeed they are) that they inforced the Higheſt, to poure his Determined vengeance, vpon the children of men. who according to the iudgement fore=denounced by his ſeruant Iohn, Poured out his wrath vpon the Sea, that it became like to the blood of the dead: that is to ſay, vpon the great Citie and Empres of the world, by ſcourge after ſcourge (as how often and greuous in the behv of her contrary ſethers may appeere) ſo at the the full auenging himſelfe, that there was not a drop of Roman blood to be founde on earth, theſe many hundreth yeares. *Reuel. 16.*

And as the Deſection and vncleanneſſe was generall, ſo was the puniſhment: for (as the Apoſtle in the ſame chapter prophelieth) The wrath of the higheſt, was poured out vpon the riuers and fountaines likewise, and they were turned into blood alſo, that is: vpon all People and Nations whatſoener, in ſuch ſort, as ther is not a kingdome this day on earth to be found, *Reuel. 16*



found, that hath not bin (since the rising of the beast) cut doone by sword, and yelded her flock to strange griffes, as by the bloody Registers of euery perticular Nation doth so cleerly appeere, as if it were written with the beames of the Sunne.

And as the dayes were enill aboue measure, so they exceeded in darknes & ignorance: that my pen hath no lesse trouble, to be deliuered of the rest of her labor, then had the then-dwellers on earth, to indure the paines of their oppression and trauell: but to take into my way againe, the Prophet addeth.

Nor the two winges.

Figuring by the two winges, the two first contrary fethers, Alaricus, and Attalas.

The first arose in the 19. of Honorius, predecessor to the third Valentinian: And was the first that slewe the great Citie, the murderers of all the world, measuring her by famine, sword, and fire: according to the square whereby shee had iudged others almost 12. hundred yeares. Which wofull end (or rather beginning of her wofull end) made a certaine antient friend of hers, bewailing the night wherein shee was smitten, to crye,  
*Nocte Moab capta est, nocte cecidit murus eius, quis cladem illius noctis, quis funera fando explicet?*

*Hierom.*



explicet? And when this feather had thus troden downe the pride of the Eagle, in the yeare 410. a 1157. yeares after Romulus had raised her walles, with the blood of his brother: proceeded to rip by her bowels, ſpoiling and burning her principall partes, Latium, Campania, Apulia, Lucania, Calabria, where raging in his highest thoughtes, deuiling now to ſpzed his glozy ouer all, was by ſuddaine Death blowen away, and his place appeered no more.

Th'other aroſe in the 27. of the third Valentinian, in greater feare then did the firſt, deuouring at his entrance all that reſt of Italie which Alaricus had left vneaten, Aquileia, Verona, Mantua, Cremona, Brixia, Concordia, with all the now territorie of Venice: but by the cunning dealing of the deceitfull King, whoſe name was then Pope Leo, was intreated to ſel the great Citie, and to depart Italie, which he left as a waſt, ſinking in her fierie ruins, & ſo repaſſing the Danube, returned into his Scythia againe: where the yeare following in top of his fulnes, was in a night found ſtrangled in his owne blood, wherein to he was diſolued, by the intemperate vſe of a wedding feaſt, and a new ſpouſe.

And thus periſhed this ſonne of Mundzuc-  
cus, the ſcourge of God, and terroz of men  
(for ſo he called himſelfe) and which not only

E

the



the fiers of Italie, but his very shape may well iustifie: for he is described a man of litle stature, square set, great head, litle eyes, thin hair'd, thinner bearded, a nose great and prominent, his colour foule and gyppson-like.

*Verse. 23.* And ther was no more vpon the Eagles body, but two heads that rested and fix winges.

And ther were no moze triumphing fethers to be found on her, for all her glorious power was decended to two weak and feeble heads, which for they reigned not in the strength of their predecessors, the Prophet daïneth not to call ruling fethers, but resting heads.

*Martian.* Th'one slept in th'east at Constantinople, whom Genserick the third contrary fether, not long before had dishonorably taken prisoner.

*Valentin.* Th'other in the west at Rauenna, taken with such a Lethargy, that he neither heard nor felt the Massacre of Ungarie, committed by Hunns: nor the loud and pitifull crie of his cheefest Prouinces, Spaine and Africa, deuoured by Gothes and Vandals; nor the teares and deepe lament of Gaule and Britanie, ouerflown with Franks and Angles, people from  
from



from beyond the Rhene, who not only with their blood and poſteritie, but with their name alſo haue ſtain'd both kingdomes to this day. So as the Prophet well concludeth, ther was no more to be found vpon the Eagles bodie, but theſe two Drowſie heads, which reſted, and ſix contrary fethers, viz.

Genſerique.	1
Odoacer.	2
Theodorick.	3
Totilas.	4
The Longobards.	5
And th'inteltine faction.	6

of which, in the verſes following,

Then ſaw I alſo, the two <sup>Verſe. 24.</sup> winges deuided them-ſelues frō the ſix, and remained vnder the head that was vpon the right ſide, but the foure continued in their place.

And the Prophet ſaw, that two of the ſix deuided the-ſelues in counſell & manner of proceeding, frō th'other foure: ſo: wheras the four ſought to be Lords of Rome in fee, reſolving



in their thoughts, rextinguish the name and maiestie of her Empire for ever, these 2. were of an other minde, for they agreed to remaine vnder the countenance and fauour of the Eagles right head, contented to weare a crowne tho with leaue of it: meaning by the right head the east Empire, so called, in regard it was far stronger in power then the west: whose broad-spreading honoz (as in the verse fore-going) was now become a starueling, onlie his name and appellation continued some ten successions, viz.

- 1 *Valentinian.*
- 2 *Maximus.*
- 3 *Auitus.*
- 4 *Maianus.*
- 5 *Seuerus.*
- 6 *Anthemius.*
- 7 *Olybrius.*
- 8 *Glycerius.*
- 9 *Iulius Nepos.*
- 10 *Momyllus.*

which all also vanished (as before is toucht) in 20. yeares. And the Eagles pompe which was at full in Augustus, was enterred with Augustulus (for so was Momyllus called) and with him descended the name and title of Imperium Romanum for ever.

And the two winges thus deuided in pollicie from the soure, were Genserick and Theodorick.



Theodorick.

Of which the firſt, trained into Italie by treaſon of the Emperes, entred Rome 43. yeares after ſhe had bin hūbled by the Gothes, and led into captiuitie all her treaſor, and (as is the fatall reward of ſuch offenders) the traitres alſo her-ſelfe. And after 14. daies thus loaden, departed into his Africa againe: wher-ouer he reigned in peace and pleaſure 51. yeares.

Th'other, hauing obtained of th' Eaſt-head the ſcepter of Italie, according to his patent proceeded, and got it by Conqueſt from Odoacer. But after he had reigned ther-ouer 30. yeares, deſcended alſo, leauing his fame and kingdome to his poſteritie, hauing fulfilled his pleaſures two and fortye more.

494.

But this counſell pleaſed not th'other 4. for as the verſe concludeth, they remained in other thoughts: diſtilling in their place to riſe and reigne, without leaue or licence of any.

So I looked, and beholde, the vnder-winges thought to ſet vp them-ſelues, and to haue the rule.

Verſe, 25.



And as the Prophet beheld the foure contrary fethers which were left, he saw how they also stroue in their hearts to establish them-selues, but like a Dreame their purpose vanished, in the next immediate verses following.

*Verse. 26.* Then was ther one set vp, but shortlye it appeered no more.

476. Then arose Odoacer, the first of the foure: leading a people begotten in the bowels and inmost parts of the North, who hearing of the deuided and weak estate of the Empire, was encouraged to moue from beyond the Danube, in much feare and blood descended into Italie, slew her last Lord and Emperoz Momyllus Augustulus, destroyed the name of her Consuler Dignitie, and blotted out for ever the memozy of her holy Senat, the murtherer of Romulus their first King, and Iulius their first Keyser: And not daring as base begotten, to put on the presence and stile of an Emperoz (which name this fether fatallie resisted) contented him-selue with the title of King of Italie.

But his glozy indured not, for after he had reigned eighteene yeares, Theodorick (as in the



the 24. verſe) tooke his kingdome from him by force, and his life by fraude: and he deſcended, and appeared no more.

And the ſecond, was ſooner *Verſe. 27.* gone then the firſt.

After him aroſe Totilas the ſecond ſether of the foure, by birth a Spaniard, by blood a Weſt-gothe, (whoſe fearefull fires burne in Rome to this day) but theſe daies were more in trouble, and (as the Prophet fore-ſaw) in number fewer then Odoacers: from his firſt riſing alway in armes, and after many hopes and as many diſpaires, was at laſt put to flight by Narſes, whom the Eaſt head had made gouernor of Italie, and flying was wounded ſo deadlye, that aſſone as he gat his Inne he loſt his life, after he had worne the crowne (if to fight for a crowne be to weare a crowne) 11. yeares.

Then I beheld, and loe the two *Verſe. 28.* that remained, did thinke alſo in them-ſelues to reigne.

So as of all th'eight, ther remained but the Longobards, and th'inteltine faction: which thought



thought also in them-selves to reigne.

570.

The first inflamed by the letters of Narses, and with the goodnes of Italie, left their northern Denes, and like a fearefull storme fell down vpon it, and in two yeares ouerthrew it, crowning their leader Alboinus, King thereof at Milan: who after he had spred him-selſe ouer the great Citie, and ouer all her Italie three yeares and a halfe, was murdered by the treason of Rosimond his wife, leauing his kingdome but not his honoz to his successors, who possessed it for 24. generations.

The eight and last, and of all other the most Dangerous, was a home conspiracie, plotting to raise from the dead, the antient long-befoze buried gouernment of Rome, to reedifie her S.P.Q.R. And to root out the Priestly preeminence and Church-superiority, which had so cunningly eaten and destroyed the secular: which faction after it had taken fire in the hearts of many, and secretly burned a long time, at length brake out, like the fury and violence of a risen stream, so as it might not be quencht, but with much blood and exceeding labor, as in the one & thirteth verse appeereth.

Verse. 29

But whilst they so thought,  
beholde ther awaked one of the  
heads



heads that were at reſt , which was in the miſt , for that vvas greater then the tvvo

And whilst they thus thought , beholde there awaked one of the three Kingdomes, appointed to finiſh and end the wickednes of the Eagle, figuring by this reſting head, the new Weſt-Empire, which title of ſupremacie the Beasſt beſtowed ( as hath bin alwaies his practice to runne with the ſtrongeſt ) vpon Charles King of France, and ſonne to Pepin the traiter. This head is ſaid to be awaked, when it was firſt rayſed, which was in the yeare 801. wherein it receaued his auguſtal robe his crowne, and ſtile, viz. Carolo Auguſto a Deo coronato, magno & piſſimo Imperatori Romanorum, vita & victoria. And the title of dignitie Imperiall, which had lain dead aboue 300. yeares, was in this yeare on Chriſtmas day, thus rayſed vp to life againe, to the end it might defend the proceedings of the great adulteres and murderers of the earth, as by the forme of othe exhibited at his conſecration appeereth: In nomine Chriſti ſpondeo, atque pollicoor ego A. Imperator, coram Deo & beato Petro Apoſtolo, me proteſtorem, ac deſenſorem fore huius Sanctæ Rom. Eccleſiæ, in omnibus vtilitatibus, quatinus di-



uino fultus fuero adiutorio, pro-ut sciero, poteroque.

In that this head is said to be in the midst, is ment, that it should be chosen from among the Nations and Kingdomes of the earth, as by experience hath bin proued: first from France, then from diuers Kingdomes and parts of Germany, where it still remaineth.

And that the feare and power of this head hath bin greater, then any other Christian King or Kingdome whatsoeuer, is it not sufficiently read in the particular registers of every Nation:

*Vers. 30.* And I sawe, that the two heades were ioyned therewith.

By the two heads, are shadowed the two Kingdomes of France and Spaine, whose unhallowed leage the Prophet fore-seeing saith: they shuld be ioyned with this middle-head, and like thzee parts in one, accord and agree together, to humble themselves, their authoritie, and power before the Beast, and for their Idol-shepherd should fight against the Highest, till by the breath of his mouth they be scattered, like the dust which the winde disperseth.

And



And theſe are the 3. heads mentioned in the firſt, fourth, and ninth verſes of this chapter: and are therefore ſaid to finiſh and determine the laſt end and wickedneſſe of the whore, be- cauſe tho all other Kingdomes hate her and make her deſolate and naked, and eat her fleſh, as England, and others haue done: yet theſe three heads ſhall loue her ſtill, and to their dying day ſhall burne in delight with her, but when thoſe three and euery of them, ſhall alſo forſake her, ther ſhall not be found ether kingdom or creature vnder heauen, that ſhall fall down and worſhip her.

And behold, the middle head *Verſe. 31,* was turned with them that were turned with it, and did eat vp the two vnder winges vvhich thought to reigne.

And the Prophet ſaw this middle head (the head of euill,) impart his felowſhip to all Princes and Kingdomes, which deſired to be in leage with it. But my taſke which haſteth to an end, will not ſuffer me now, and here, to ſound this gulfe of Santa Liega ſufficeth that for Syons ſake the Prophet paſſing by, doth



point therat.

And the Prophet beheld, that this middle head did deuour & eat by the vnder winges, namely, the power of the Longobards and the intestine faction, which thought also to reigne.

The first by the sword of Charles, surnamed (for his exceeding power) the great, who at the command of Babylon his god, ascended into Italie, took her king Desiderius prisoner, and led him captive into France, and gaue his kingdome to an other. And thus banished this seventh contrarie feather, after it had humbled the whoze, and spred it selfe ouer all her quarters 200. and 4. yeares, and the feare thereof discended, and it appeared no more.

The other, first began in the daies of Cono the Emperoz, who hauing an action of contrary opinion, against Gregory the second (for so the Beast was then called) followed it so hotly, that he brought his holines into such disgrace, as that he kindled a desire in the hearts of many, to change their Prelat for a Prince, and to edifie their first and ancient forme of government againe. This desire thus begun, by time (as naturally all conspiracy doth) gathered strength, and aduentured (but some-what to yong) to check the Beast, who by reason he was so well guarded



guarded by his ſoreſaid head and champion Charles, eaſily neckt it. Notwithſtanding ſome 100. and 50. yeares after, this blcer nobe grown to a river head, vnder the practiſe of one Alberique and Octavian his ſonne, brake out a new, and charged the Beaſt in ſo ſharp a manner, as without doubt he had receaued the mate, had not his head in the middeſt auoided it once againe, whoſe name was nobe changed from Charles the great, to Ocho the great: who as being by oth deuoted, came to Rome, baniſht her new riſen Conſuls, hanged her Tribuns, and mounted her Pre ſectus vrbiſ, M<sup>r</sup>. of miſrule, naked on an Aſſe, crowned and attended through the citie with great deriſion: from thence committed to priſon, and ther executed with exquisite torments. And 967. by this means, the heat of this defection was ſo alluaged, that it appeered not for 7. yeares after: but then (vnder the leading of one Cin- 974. cius) flamed out a new, in ſo furious a ſort, as it had doubtles ſpyd the Beaſt out of all his holds: had not his middle head (Ocho the ſecond) haſted into Italie to quench the ſame:: who (knowing how much it imported to puniſh exemplarly ſo dangerous an euill) prepared in the Vatican a ſumptuous feaſt, inuited therto all the nobilitie and chiefe of the citie: when all were come, ſaluted and ſer- cauſed forth-with to be proclaimed, that no



man on pain of death, should either speake or moue at any thing that should be seene or heard: presently entred armed men and compassed the place round where the guests were: wherat whilst every one amased, doubting what this first course ment, this middle head drew forth a paper, and whose names were therein wzitten, comanded to be drawn from the table, and in pzelence of all there to be slaine. The rest were curteously entertained, and were as merrie as the feare of so cruell a feaste would giue them leaue. Ne yet for all this the feuer so leste these patients, but that they fell some 162. yeares after into relapse againe, but Frederique the firste (for so was now this head called) with the blood of a 1000. and the wounds and imprisonment of as many more, so branded this Hydra, which had bin so often headed, as it could neuer after recouer head againe, but her breath departed, and her purpose vanished, and appeared no more.

Verse. 32. And this head did put the vvhole earth in feare, and ruled therein, and ouer the dvvellers thereof, vvith much labor; and it held the gouernment of the world



vworld more, then all the vvinges  
that had bin.

That this head and his fellows, haue  
more maintained & aduanced the rage and  
blasphemie of the Beast, then all the fethers  
that aroſe befoze them, and made more dili-  
gent and cunning inquisition after the blood  
of Sion then they, is it not eternally croni-  
cled in the registers of euery perticular Na-  
tion? And therefore they are called the heads  
of the Eagle, and who knoweth not that  
heads are more able in euil then fethers?  
And the Prophet beheld that this head con-  
tinued longer, and held the gouernment of  
the world more then all the fethers that had  
bin, for from the riſing of the firſt fether Iulius  
Cæſar, to the end and expiration of Momyllus  
Augustulus the laſt, were not 560. yeares,  
whereas this head aroſe in the yeare 801. and  
hath alreadie continued aboue 800. and yet  
ſtill continueth, and ſhall, till he that now is  
be taken away.

And after this I ſayv, and be- *Verſe. 33.*  
holde, this middle head ſodepnlie  
vaniſhed as did the vvinges.

In



In that the Prophet saw this middle head suddenly vanish, as did the winges, he signifieth that it shall not be rooted out by force or sword of any, but depart quietly, and die as it were in bed: but yet (as the truth fore-saith in the chapter following) not without paine: meaning, that the Electors shall not chuse to the liking of the Beast, nor the Beast consecrate to the liken of them. And in this difference this head shall die, ne shall this difference be exempted from paine.

Verse. 34.

But the two heads remained, which also reigned ouer the earth, and ouer the inhabitants thereof.

And when the power of this great head, (which is now so little) like a tale that's told shalbe cleane ended: yet the feare of th' other two shall still remaine, and haue Dominion ouer the earth, and those that dwell therein, till the fulnes of their malice and tiranny be accomplisht also: which may not long be vnfalsified, for beholde, in the verie next verse their destruction commeth.

Verse. 35.

And I saye, and behelde,  
whilst



whilst the head on the right  
ſide, deuoured that which was  
on the left.

By the right head is ment ( as through  
all this propheſie ) the ſtrongeſt ; ſo as the  
Prophet implyeth, that the ſworde of Spaine,  
ſhall deuide the ſtrength of France, that her  
pride, by deuision made leſſe, may at the laſt  
( as euery deuided kingdome doth ) returne  
to nothing. Neither ſhall the proſperitie of this  
right-head, be long free from like retaliation,  
but as the truth foreſaith. He that deuideth *Eſd. 4. 12.*  
with the ſword, ſhall periſh by the ſword. For  
how may the ſword for euer eſcape him, whom  
heauen hateth, and earth doth perſecute: and  
of whom may be truly ſaid, which was ſpoken  
of Iſmael, Manus eorum contra omnes, & om-  
nium contra illos.

And thus ſhall theſe heads periſh, and haſt  
the faſter to their end, becauſe the iudgment  
of the Beaſt is nigh, in the very next verſes  
attending to come in.

Then I heard a voice, vvhich *Verſe 36.*  
ſaid, looke before thee, and confi-  
der the things vvhich thou ſeeſt.



Verse. 37.

So I saw, and behold, as it were a Lyon came hastily out of the wood, roaring; and I saw that he sent out a mans voyce vnto the Eagle, and spake, saying:

Verse. 38.

Heare thou, and I shall tell thee what the most High doth say vnto thee.

The roaring of the Lyon is the breath of the Highest, which shall rebuke th'Egle for her vnrightheousnes, and cast before her all her spoiles, and set her aloue in iudgement, and with the spirit of his mouth rise vp against her, and lay vnto her charge, as in the text followeth.

Verse. 39.

Art not thou he which of the foure Beastes remainest, whome I made to reigne in my world, that by them th'end of thinges might come?

Verse. 40.

And the fourth is come, and  
bath



hath overcome all the Beasts that were paſt, and obtained powver over the vvorld vvith great fearfulness, and over the whole compaſſe of the earth vvith extreame oppreſſion, and hath poſſeſſed ſo long time, all the vvorld, vvith deceit.

For *thou haſt not iudged the earth vvith truth.* *Verſe. 41*

But *haſt troubled the meek and hurt the peacefull, and thou haſt loued lyers, and deſtroyed the dwellings of them which brought forth fruit, and haſt caſt downe the vvalls of ſuch as did thee no harme.* *Verſe. 42*

So *as thy vniuſt dealing is aſcended to the moſt High, and thy pride vnto the mighty.* *Verſe 43*



*Vers. 44.*

And therefore he that is Highest, hath beheld the proud times, and beholde they are ended, and their abominations are finished.

And if thou plead not guilty hereunto, behold, a thousand witnesses shall rise up against thee, and proue thy inditement true: that the iust iudgment which hath so long attended for thee, may at the length be pronounced against thee, in forme as in the text followeth.

*Vers. 45.*

Therefore appeere no more thou Egle, nor thy fearful vings, nor thy vicked feathers, nor thy malicious heads, nor thy cruell clawes, nor thy vaine bodie.

And least in thy drunkennes thou maist thinke, thy sinne may ouer-shoot this iudgment to come, and in thy madnes glorifie thy selfe



selfe as thou hast euer done, perswading thy  
 selfe thou shalt euer be, because thou hast bin  
 long, and like a foole hast not considered, the  
 more thy yeares the nigher thy graue: be-  
 holde, thus saith the truth: in the yeare which  
 shalbe 1666. this iudgment here pronounced *Reuel. 13.*  
 shall lay hands on thee. And as all thy feare- *18.*  
 full winges, and fethers, be already descended  
 and blowen downe; so before that day (which  
 is so nigh at hand) the tyrannie of thy mali-  
 tious heads and cruell clawes, shalbe con-  
 sumed and brought to nought. And in that  
 day, thy vaine body shall be burnt with fire,  
 and shall so cleane be cut of from the land of  
 the living, that neither sonne nor nephew (as  
 the Prophet saith) nor branche nor remnant *Esay. 14.*  
 of thy name, shall be found vpon the earth. *22.*  
 For as it is purposed, so shall it come to pas: and *Esay. 14.*  
 as it is consulted, it shall stand. Goe to now, *24.*  
 take counsell of thy Seers, and call thy in-  
 chanters about thee: build thy deuises as  
 high as heauen, & lay their foundations low  
 as hell, yet shal they not deliuer thee from the  
 day appointed: but as Salmanazar destroyed  
 Beth-arbel in the day of battell, wherein the  
 mother with the children was dashed in pee-  
 ces: or like the milstone, which the mightie  
 Angell did cast into the Sea, with such vio-  
 lence shalt thou be throwen downe, and be  
 found no more.



And all hell shall be moued at thy coming  
 and prepare it selfe, and raise vp all her dead  
 against that day to meet thee, and all the  
 Princes and Kings of Nations, whom thou  
 hast slaine with the cup of thy fornication,  
 shall rise out of their torments against thy  
 coming, and at thy sight shall wonder, and  
 cry, and say vnto thee, Art thou become weake  
 also as we? art thou become like one of vs? Is  
 thy pompe bowed downe vnto the graue? and  
 are thy pleasures departed like ours? and is the  
 worme spread vnder thee, and do the wormes  
 couer thee also? how art thou fallen from heauen  
 O Lucifer, sonne of the morning, which hast  
 cast lots vpon the Nations? and saidst in thine  
 heart: I will ascend into heauen, and exalt my  
 throne aboue, besides the starres of God, and I  
 will sit vpon the mount, euen the holy mount of  
 his Sanctuarie, and Congregation: I will as-  
 cend aboue the height of the clouds, and will be  
 like the most High.

And all hell, which once did wonder, wooz-  
 ship and kisse thy feet, beholding now thy na-  
 kednes, thy shame and iudgement, shall die  
 for greefe of mind, and dying shall say, Is this  
 the man that made the earth to tremble? and  
 with his worde did shake the Kingdomes?  
 that made the world a wilderness, and a wast of  
 the Cities thereof? Then shalt thou lying in  
 torment, death gnawing on thee, answer  
 them

Esay. 14.  
 10.

Esay. 14.



them and ſay. We haue erred from the way of truth, and the light of righteouſnes hath not ſhined vpon vs, nor hath the Sonne of vnderſtanding riſen ouer vs. We haue wearied our ſelues in the wates of wickednes, and we haue gone through dangerous pathes: but the way of the Lord we haue not knowen. What hath pride profited vs? or what profit hath the pompe of riches brought vs? all theſe things are vaniſhed like a ſhadow and as a poſte that paſſeth by. And caſting vp thy eye to heauen, ſhalt ſee the righteous ſtand in great boldnes before thee, and before the face of ſuch as tormented thee, and thou ſhalt ſee exceedinglie at the ſight of them, and be aſtoniſhed at their wonderfull deliuerance, and ſhalt be ſorry for greefe of minde, and dying ſhalt ſay, Theſe are they whome we ſometime had in deriſion, and in a parable of reproche: wee foolles thought their life madnes, and their end without honor, But how are they counted among the children of God, and their portion among the ſaintes? *Wisd. 5.*

That all the earth may be re-  
freſhed, and come againe, as  
one deliuered from thy violence,  
that ſhe may hope for the  
iudgement *Verſe. 45.*



iudgement & mercy of him that made her.

And thy death shall comfort and refresh the earth, and deliver Syon from her great and violent oppression: but their prosperities may not long endure, as testifieth the Prophet

Chap. 12. Daniel. For may Israel dwell safe, and the  
12. Kings of the east not know it: Nay verily,

Ezec. 39. they shall arise, and come down like a storme,  
and like a cloud shall cover the earth, and

Reuel. 20. compass round the tents of the Saintes, and  
9. the beloved Citie, till fire descend from God

out of heauen (as it is written) and deuoure them. And in those daies shall be finished the mystery of God, fore-declared to his seruants the Prophets, and witnessed by the mighty Angell which came downe from heauen, and stood vpon the Sea, and vpon the earth, and rayled vpon his hand and voice to heauen, and swore by him that liueth for ever and euer.

Reuel. 10. ὅτι ἡ πόλις ἢ ἐν ἡμέρῃ ἐσται, Beholde it is come, and it is

Ezec. 39. done saith the Lord, this is the day whereof I haue spoken.

For the hope of which day, the stones of Syon die day by day: the little esteeming seven thousand deaths, in regarde of the precious assurance ingrauen in their breasts, that they shall then and in that day, beholde the Lord that hath



of a Propheſie. ¶ 49

hath ſo mercifully gathered them from among the Nations: That hath ſo wonderfully preſerued them, from the ſorcerie of Babylon, which hath deſtroyed all the earth. That dayly leadeth them in and out, before the ſcorners, the couetous, and fooliſhwiſe of this world, ſo prudently, and ſo inuiſibly, that they ſeeing are not ſeene, and lyving are not knowne. That hath beſtowed on them, a thouſand treaſures more then theſe, ſo ſecretly, as no man ſuſpecteth but they that haue them. That hath ſo ſurely and fully perſwaded them, that tho they now goe on their way weeping, yet they ſhall then returne againe with ioy, and bring the ſheafes with them: and all the earth ſhall then knowe, which now is hid, howe much the Lord their Redeemer loued them, and night and day, ſhall praiſe and magnifie the iuſte iudgement and mercie of him, that hath done all things for them.

Which day in due time, He that is Higheſt, ſhall manifeſt to all, He that is Prince an  
 none ... he all, who only hath im-  
 mo. ... leth in the light, which  
 none ... , whome no man

ever



50 *A Discoverie of a Prophecie.*

*— can see: nor can see: unto whom be  
— of all his and power  
— revealing.*

*Amen.*

*Zachar:*

*Save thy selfe O Syon, thou that  
dwellest with the daughter of Bebel.*





